

Students on Board of Governors? **Malone given grill at 'forum'**

President Patrick G. Malone faced an often-hostile audience Wednesday when he volunteered to address the all-day forum in the Guadagni Lounge.

The forum was organized to replace the scheduled 'study session' on the plight of the CEGEP strikers.

LMSA president Charles McDougall and his executive postponed the study session after the administration refused to abide by the results of Tuesday's referendum calling for cancellation of classes.

Fr. Malone was not slated to speak in the Lounge yesterday, but agreed after organizers ask that he address the audience at noon.

His opening remarks hinged around the poor financial status of the college and the need for 'constant re-examination' of the priorities and concerns of the Loyola community.

However, when he threw the floor open to questions, a string of speakers berated him for failing to follow the will of yesterday's referendum.

He cited three objections to the scheduling of study sessions. First, a cancellation of classes would "infringe upon the rights of those students who wished to attend classes;" secondly, the administration refused to acknowledge action taken unilaterally - without previous consultation with members of the faculty and administration; and thirdly, Fr. Malone said that the study sessions were not adequately prepared.

Chuck McDougall, who was recognized by the Loyola president as "the voice of the student body", defended the position of the LMSA.

He pointed out that the administration had

recognized unilateral action previously, in the case of last year's march on Quebec; that had been voted on by less than 50% of the student body and had not perhaps been 'adequately prepared.' He criticized Father Malone for not clearly voicing his objections before Tuesday afternoon.

McDougall's claim, whether valid or not, garnered a favourable response from the bulk of the student audience.

Several other questioners, hammered away at the same issue: whether the president and his Deans were justified in refusing to cancel classes.

J.T. Copp of the History department advised the students to consult the faculty and administration and carefully organize the sessions. However, he said that if both groups rejected the idea, then they should "go out unto the grass and hold it by yourselves."

The audience was split over their support of Malone's statements, although well more than half joined the applause when the administration's position was criticised.

The president rejected the contention that Loyola considers athletic needs before academic needs - particularly with reference to the library. He said that the library's budget this year was \$280,000, while athletics received only \$122,000. Both these figures are drastically different from the figures recently released by other college officials. However, no clarification was sought by the students at the meeting.

On CEGEP's, he confirmed the already-announced decision of Loyola to reject the proposed housing of Dawson College on Campus.

He stressed time and time again that community-wide decisions must be made the entire community.

What's Inside?

- on page 3, an article on the library 'amnesty'

- on pages 7, 8, 9, the Congress of Black Writers held at McGill last weekend is analyzed

- on page 11, a look at the activism in Mexico

- on page 12, evolution versus revolution

- on page 14, the 'other side' in the athletics, library debate

- and on page 16, the World Campus

By KEN WHITTINGHAM

A motion to seat students on the Board of Governors will be put forward at the next meeting of the Board on December 8.

The proposal was contained in a report of the Joint Committee, and was presented to the Board by A.K. Velan in the absence of Stanley D. Clarke, chairman of the Committee.

Mr. Velan told the News that if the proposal was not on the agenda of the December meeting he would personally present it in the form of an official motion.

"The Board should represent the community at large", he said, "And students are a part of that community".

If the vote on the motion is in the affirmative, the student representatives could take their seats immediately. Mr. Velan pointed out that there are no structural changes to be made in seating students on the Board. It is solely a matter for the Governors themselves to decide who the other Governors will be.

Mr. Velan could not say whether a majority of the Governors support the proposal. He did tell the NEWS that apart from Mr. Clarke and himself, Fr. Malone was also in favor of the idea.

However, Fr. Malone refused to commit himself on the matter when addressing students in the Guadagni Lounge on Wednesday, although he said "I would be willing to say 'yes'."

The Joint Committee was established last year and consists of representatives of the College Senate, the Board of Governors, and the student body. Its purpose is to act as a channel of communication for the three groups.

No Classes Wednesday

At a meeting of the College Senate yesterday, it was decided that an official 'study session' on the internal and external problems of Loyola would be held next Wednesday.

The decision came in the wake of a stormy reception given President Malone by students attending Wednesday's 'forum' in the Guadagni Lounge.

An agenda for Wednesday is in the process of being prepared and will be published at length in Tuesday's issue of the NEWS. All members of the Loyola community - students, faculty, and administration - are expected to attend.



It took an unexpected visit by Rev. Patrick G. Malone, SJ (left) to highlight the all-day forum held yesterday in the Guadagni Lounge. Met by a strong-lunged corps of dissenters, he had some anxious moments during the 90 minute session. LMSA president Chuck McDougall asks him a question at left.

(Photos by Michael Casey)



AUJOURD'HUI:

Quels sont vos intérêts? Le cinéma? le théâtre? l'art? les chansons? ou seulement le bistro? Rendez-vous au Club Français! Première rencontre vendredi, le 18 octobre à 1.00 heure, au C 308. Fluent french

is not required, just an interest in French culture!

SATURDAY:

In Hingston Hall there will be a reception at 11:30 prior to the Hall of Fame luncheon. Tickets at the door \$2.00 for adults, \$0.75 for children. New Hall of Fame members will be welcomed and honored at the luncheon.

There's an Open House at Langley Hall from 1 p.m. to 8 p.m. Tea and coffee will be served late in the afternoon. All are welcome to attend!

The Soccer Warriors meet Sir George on the Soccer Field at 12 p.m.

And at 2 p.m. the Football Warriors host RMC in another big game on the Athletic Field. The RMC Pipe Band will be on hand for the game and will give a half time show.

The Homecoming Dinner Dance will be held at the Chateau Champlain this year and festivities commence at 8:30 p.m.

MONDAY:

The Philosophy Club meets at 7 p.m. in the basement of the Centennial building, Seminar 2. The topic of discussion will be Law and Order. Rumor has it that Richard Nixon might attend!

TUESDAY:

The Arts Students Association is sponsoring "The Dirty Dozen" at 3:00 and 7:30 p.m. in the Smith Auditorium. It's an excellent film at the usual low price!

Anytime: Join OXFAM'S March; contact NEWS for details.

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Action Committee's background

The action Committee of Loyola is a group of involved and aware students interested in creating a general interest on campus of the problems facing Loyola.

It all started when, after reading the Campus handbook, a group of students decided that they didn't agree with the way the Handbook and many of the situations on campus were administration influenced. They were not satisfied with the paternalistic attitude the Administration was taking.

At that time the group decided to call themselves the S.D.U. because the name Students for Democratic University seemed to fit what they were striving for. However, when classes started in September, and they began talking to people on campus about the group, the reaction they got was completely unexpected. The students associated the name S.D.U. with violence

and wanted to have nothing to do with it. Since the members in the S.D.U. were not satisfied with the general reaction, a week ago last Monday they changed their name to the Action Committee.

The Committee has plans to look into varying situations ranging from the senate and the board of Loyola, the Library and UGEQ to the cafeteria and the paperback bookstore.

This Committee wants to create an atmosphere whereby the average student will become aware of what is happening and the importance of what is happening on campus. The committee thinks that a good way to inform the student body of the problems that are facing them is by holding teaching. This they think is a good way to give the student body an opportunity to find out about specific problems, and actively participate in their outcome.

sue mclaughlin

RCA appears to be on its feet

Despite some initial troubles, the Residence Administrative Council has been plunging into the activity of governing Hingston Hall and can now produce the evidence to prove it.

Under its new President, Peter Houghton, the R.A.C. has been able to recover 1/3 of the \$3,000 in Residence activity fees from the College administration. According to Houghton, R.A.C. experiences this difficulty every year and he expects to receive the remaining fees after Christmas.

In the meantime, RAC has been planning its budget without the convenience of available money. The Social Committee has been allotted \$450; the Sports Committee \$362; the Sports Banquet \$620.

The Special Projects Committee (which includes a Christmas party for some poor children, a Christmas banquet for

the residents and graduation pictures) will have \$450 at its disposal; Special Services, that is, the rental for the colour TV, open telephones, pencil sharpeners etc. has been given \$430; and Public Relations \$50.

The Budget Committee has not yet completed its work, however. With the threat of another increase in residences fees for next year, the Committee is examining the reasons for the \$100 hike in fees this year and its report will be published in about a week and a half.

Last year's troublesome food problem seems to be improving with the hiring of a new caterer, Versa Foods. Because of its willingness to accept constructive criticism, the quality and quantity of the food, as well as the service is gradually becoming acceptable to the demanding gourmets of Hingston Hall.

james kearns

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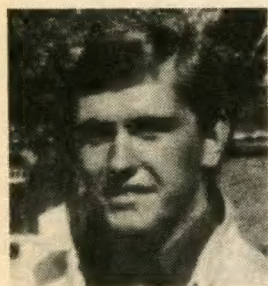
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Q. Do you do it?



Steve Christie

Commerce 4

All the time — I like the sound of my screeches. I'm really big on noise.



Rosemary Byrne

Arts 2

Yes cause I want to be blossoming and lovely in the morning. Furthermore, I enjoy it.



Jamie Tomecko

Arts 4

I think everyone should have a dog especially with a beard.



Leon Muszinski

Commerce 2

It depends what time I get up in the morning. If it's late enough I have lunch ... but I do have a lot no matter what hour.



Mary Jean O'Connell

Arts 4

Well I try to get in a few hours. The library surroundings is an interesting place for it — a lot of action going on.



Ken Chawkin

Arts 4

No I just enjoy them lying around. I like the beauty of death; it's colourful because the sap shows its face.

photos by ELLIOTT McLAUGHLIN

Dawson to supply own classroom space in '69

By DAVID ALLNUTT

The Board of Directors of Dawson College, the English-language CEGEP, decided Tuesday night that they would have no other alternative than to set up the first year next year using their own classrooms facilities.

Two of the three Montreal English universities refused, for various reasons to supply classroom space, even temporarily. Both Loyola and McGill did, however, agree to limited use of their laboratory and technical facilities.

Sir George Williams University was the only institution concerned that agreed to house CEGEP students even in some of its classrooms if necessary.

In another Dawson development, Frank McLaughlin, chairman of the board, announced at the meeting he would resign as soon as the board had selected a successor.

Mr. McLaughlin, who said he would leave because he could not carry the chairmanship any longer due to other commitments, chaired the college organizing committee from December, 1965 until its mass resignation this summer.

Though Tuesday's meeting was the first public announcement of the final facilities decision concerning Dawson, the NEWS revealed last Friday that Loyola and probably the McGill and SGWU administrations would refuse to cooperate to the hilt in the original Dawson plan.

Dawson College will operate thusly next year: 1,500 students will be housed in a central downtown area, with enrolment calculated on the following basis:

Students in arts, commerce and science, which will be the three main faculties leading to university education after two years CEGEP, will occupy 300 seats.

There will be some 300 students in such fields as nursing, and the vocational fields. The final 900 will not be assigned to any specific area, but will occupy an undifferentiated position between general and vocational and will be able to shift the emphasis later to the area which interests them the most.

The original Dawson plan, spearheaded by Mr. McLaughlin was a proposal that the CEGEP directorate control and administrate the freshmen students on all Montreal campuses next year. Considerable opposition from the universities however forced cancellation of this proposal.

Several other alternate proposals had been suggested, but all these required that the three universities give up space that they consider at the present time very valuable.

Loyola president Patrick G. Malone told the NEWS that "though we wholeheartedly support the CEGEP principle, we could not afford the classroom space."

He mentioned that there was also the opposition from faculty concerning teaching CEGEP students. "We never really polled the faculty officially," the president told the NEWS, but several faculty members on the Senate indicated that they wouldn't buy the idea.

Meanwhile a curriculum committee has been set up, chaired by Dr. Elton Pounder of the McGill Dept. of Physics. He says that the final program should be drawn up by December, following somewhat the present programs at the French CEGEPs.

Across the province, the French CEGEP walkouts seem to be decreasing in number. Several of the French junior colleges have rescheduled classes and many are to decide whether they will continue to strike.

Education Minister Cardinal said earlier in the week that if the students did not return to classes there was a strong possibility that his ministry would invalidate the first term.

A UGEQ spokesman said that in the event that the department decided to follow this course of action, they would be creating more work for themselves. In other words, in punishing the students, they would be punishing themselves.

Lionel Groulx

(Part 2)

Report from within...

This is the second in a series of three articles dealing with the occupation of CEGEP Lionel Groulx in Ste. Thérèse Que.

The motivation behind the student occupation of Lionel Groulx is twofold. Firstly, they felt they had to impress upon the general student population of Quebec what a desperate plight it is in. They hold the view that the problems now facing the graduating class will be passed on to those coming in to the CEGEP system in the next few years.

Secondly, they felt if they had prepared a brief and sent it along to Quebec through the usual channels nothing would have happened.

They point out that U.G.E.Q. has been having a dialogue with the department of education for more than a year, and as yet nothing concrete has developed.

The students emphasize that they did not occupy their CEGEP as a form of protest against their own particular administration. Rather, they did it to get the problem across to the public at large in hope that some form of pressure would be brought upon the government to act to remedy the situation.

Their administration, they point out, can do nothing by itself. All policy is dictated by Quebec.

One spokesman for the students said the whole administrative structure of the CEGEP system should be changed. The government should not determine policy, but should aid the students and their professors in formulating the program to be followed, by making available the fund of information and experience it accumulates over the years.

He said orientation councils, consisting of an equal number of students and professors, should be created immediately to plan the pedagogical aspects of the program in each department.

There should in turn be some overall council, again consisting of an equal number of professors, students, and members of the administration, to co-ordinate the various departmental councils.

Students asked to return books...

Library to grant amnesty

By ALICE NIWINSKI

Joe Tascone, chairman of the Library Board, has announced an amnesty for all students who return any library books in their possession illegitimately.

Applying to students who have acquired books without going through the regular channels or have legitimately taken out books, but are overdue, the amnesty is an attempt to regain at least some of the hundreds of books which have periodically disappeared.

It means that there will be no fines or penalties if these books are returned, starting next Tuesday.

Tascone admitted that the amnesty was a "short-term stop-gap measure to minimize the consequences of the financial situation which is the most important problem of the library."

He explained that the first sum of money granted after the freezing of funds last December has almost been expended, a good portion by periodical subscriptions, and that another appropriation of funds has been requested by the library.

Several other proposals to relieve the critical library situation were considered at the

Library Board meeting held last Tuesday.

"Some consideration has been given to the possibility of operating on Sunday and extending library hours, for the use of reserve books", Tascone said.

"Many professors have increased the number of books on their reserve lists. If the situation hasn't improved in a month or two, something will have to be done, even if we have to put our own books on reserve."

Saying that the library was at a standstill, Tascone continued: "If the library isn't expanding Loyola will fall behind in the academic mainstream. There is too much of an information explosion."

"The university has three dimensions: faculty, students, and a library. Any pair is indispensable to the third. If one part is cut off from the other two, all three will die," he concluded.

Students will be able to return the books by putting them in the night return slot outside the front door. The amnesty will run until the end of October.

editorial

After a performance like that, he has a tough road ahead

Many good things could be said about President Malone and his address to the students Wednesday in the Guadagni Lounge.

He was under no obligation to speak, yet he did for more than 90 minutes. University presidents are hardly conditioned to remain unflappable under severe student fire, yet Malone refused to be driven off. Jesuits are unaccustomed to eruptions of discourtesy, yet the president found himself the target of some petty attack.

However, for all the admiration you may muster for his determination to stay with it and for all the sympathy you may have had for him while he did it, one can't help but conclude that the performance was, in every sense, unusually poor.

If Wednesday's crowd in the Lounge represented the growing numbers of restless, disenchanted Loyola students — and we feel it did — then Patrick G. Malone destroyed in one afternoon much of the confidence that students had in his ability to lead Loyola during this critical period and destroyed even more the administration's credibility that their actions in recent times have been in the best interests of every element of the Loyola community.

Malone's obvious lack of frankness at the beginning of his address, his contradictions later on, and his unwillingness to treat students as equal members of the Loyola community all contributed to the widespread impatience with which students received him on Wednesday.

Their impatience was justified. The president feebly and unsuccessfully tried to justify his refusal to cancel classes after Tuesday's referendum results and even outlined different standards and different criteria which the student element at Loyola must meet before its wishes will be recognized. It is obvious to him now that this attitude is unacceptable.

The senate's decision to hold an official study session on Wednesday is a good one. But Wednesday's gathering will only be meaningful if the college community groups together as equals, with a sincere desire to correct the many ills confronting the college this year.

There are several reforms that could be taken care of immediately and which are well-overdue:

1- Open senate and senate committee meetings: It is illogical for anyone to claim that a university governmental structure is democratic when the day-to-day functioning of this government is hidden behind such a firm veil of secrecy.

2- Faculty and student representation on the Board of Governors: Father Malone has stated before that the Board of Governors should convey the actual Loyola community, as opposed to the interests of business or politics. The motion to have three students on the board, which will be discussed at the next meeting, is a beginning. An extension

of this is naturally solid faculty representation

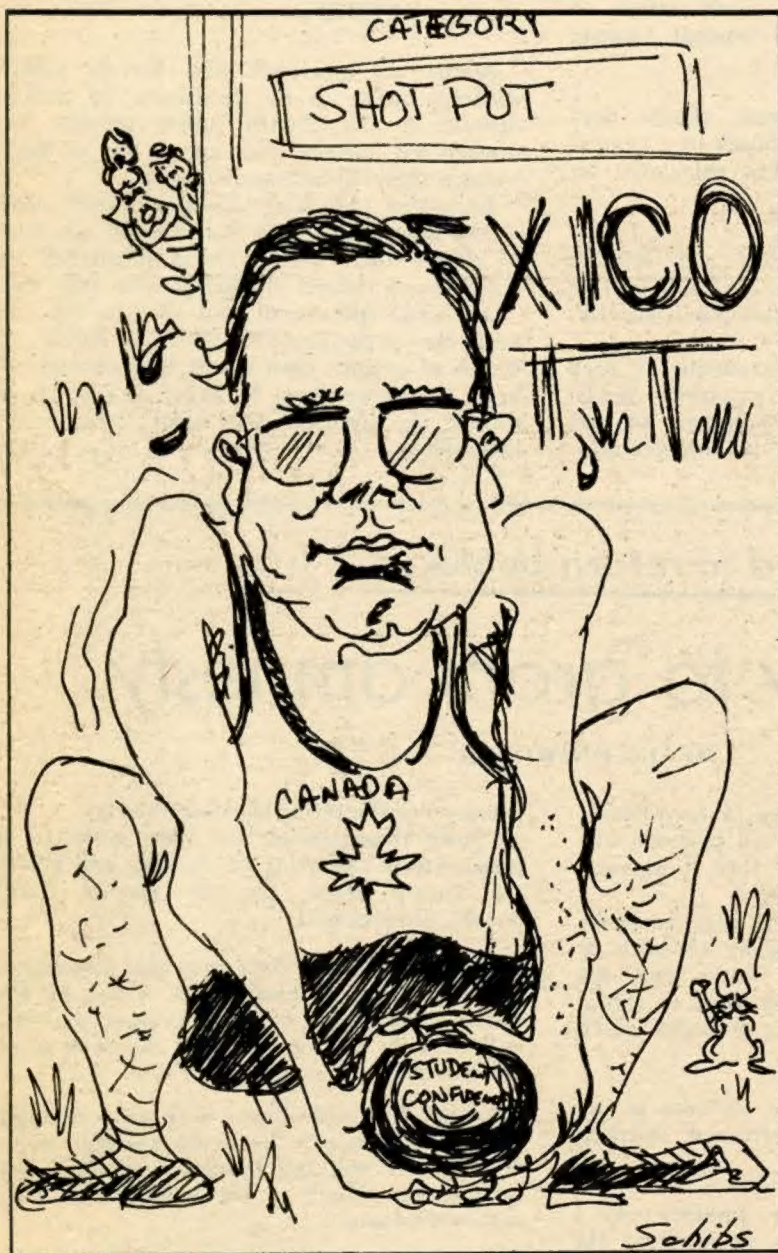
3- Greater student representation on senate committees: Contrary to the allusions that college officials frequently make, the students have been relatively shut out from participation in university government. Of eight senate committees, only the Committee on Student Life has students sitting as voting members. Student representation should be granted on the Admissions committee, the Library Board, the Scholarship committee, Curriculum — all directly relevant to student interests.

4- Greater student representation on the college Senate: Three students — not even one from each faculty — is hardly representative of the student interest in the academic direction of Loyola and of their possible positive contributions.

5- Student representation on all departmental committees: The lack of student influence over the particular direction within his department eliminates the potential contribution of a knowledgeable element of the Loyola community at perhaps the most crucially relevant level.

Included in this outline of topics that must be grappled with soon are the proposed student-faculty-administration committee to study spending priorities of the college, the question of elected department chairmen, the question of community-wide influence in the selection (or election) of the Loyola president and other matters of urgent concern.

T.B.



DISSENT...

This column is open to any member of the Loyola community. Submissions must be typewritten, in the area of 650 words and handed in no later than 48 hours before publication.

The sinister attempt to make Malone cry 'uncle'

By Len Macdonald
Arts 4

The politics of confrontation has come to Loyola.

And what should have been a memorable occasion to achieve some exchange of information and ideas became instead a vaguely sinister, very naive attempt to make President Malone "cry uncle".

Placing the priority on demagoguery rather than on democracy, a succession of students, self-styled as prophets of student-power (the right of the student to become a pawn on the political chessboard of university affairs) took turns denouncing the Administration's failure to cancel classes in favor of study sessions on Quebec's educational problems.

What the speakers failed to state publicly although they did make it clear to this observer after the meeting was that the final meeting was to be held at 4.00 that afternoon would be asked to decide, among other things, whether the students of Loyola should

attempt to "occupy" the university "in sympathy" with the currently striking CEGEP students. In other words, they asked permission of the President to take over his office and the other offices of the college.

What the speakers also failed to utter during the time I was at the meeting was a definition of exactly what they want and how they want to achieve their goals. This same reluctance to be specific was apparent in Mr. Hreha's presidential campaign last year and it can only be termed regrettable that the stunning defeat he registered at the polls has not taught the "voice" of the Action Committee to be more precise as well as more concise. The rambling oratory he exhibited in the meeting prior to and after Fr. Malone's coming accomplishes nothing now as it accomplished nothing then.

God and the rest of us all know that Loyola has got to change. The idea to put students on the Board of Governors of Loyola is an excellent beginning. The proposal to let

the students sit on the most important Senate committees has to be one of the most important priorities facing the ENTIRE campus community. The need for student representation in the decision-making process on the question of CEGEP's is imperative.

But to call meetings and invite the Man to witness what brilliant demagogues Loyola is housing is ludicrous and in the end self-defeating. We, the students, are not going to achieve meaningful goals by belching and booing in the general direction of the podium from the safety of the crowd.

Like it or not, the change of the structure of Loyola will have to come through diligent knowledge gathering, careful planning, and crisp, confident debate of the issues. The ground rules are laid out by the existing structure. To seek to go around these ground rules and force direct confrontation for confrontation's sake will not only alienate those whom we are trying to win over and work with but also invite reprisal from external forces, not the least of which is the Department of Education who would, it appears, be overjoyed if Loyola were to tear itself apart internally and open the way for the construction of the "best doggone CEGEP in Quebec" on the ashes of the potentially best university.

Loyola NEWS

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No change in the weather ... there was more hot air that came out ... of the study session. Someone should have briefed the President ... divine right in churches only not study sessions. Whose the nicest guy on campus Fr. McDonaugh right ... nice enough to be President? ... all depends whether you're a student or Loyola News staffer ... don't take our word for it ... ask Fr. O'Keefe. The Alsatian Trio opted to live ... for about an hour. If that cat comes to the printer ... I quit ... (Angelo).

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BLIP

volume 4

the weekly supplement of the loyola news

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are those that buy filmy
slips for the bride... what
about for the groom?
About the caption in Tues-
day's issue; the crowd
wasn't as good at Friday's
debate on Thursday... Fr.
McDonough is so nice...
writes speeches for
P.G.... and loves those
enthusiastic crowds... (S.
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The dynamics of black liberation

Martin Luther King

"Before the Pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched across the pages of history the majestic words of the Declaration of Independence, we were here. For more than two centuries. Our foreparents laboured in this country without wages; they made cotton 'king' and they built the homes of their masters in the midst of brutal injustice and shameful humiliation - and yet out of a bottomless vitality, they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands."

Eldridge Cleaver

Eldridge Cleaver is an Afro-American who was born in Little Rock, Arkansas, in 1935. He was educated in the Negro ghetto of Los Angeles and at the California state prisons. Chairman of the Black House Council and minister of information for the Black Panther Party, Mr. Cleaver describes himself as "a full-time revolutionary in the struggle for Black Liberation in America."

He is a staff writer for *Ramparts* and contributed to many magazines and journals. The temper of his major literary work "Soul on Ice" is the temper of the Afro-American people; his fears are their fears; his aspiration, their aspirations.

As an Afro-American he says: "We shall have our manhood. We shall have it or the earth will be levelled by our attempts to gain it." He is at present working on a new book about the future direction of the Black Liberation Movement.

Black is Black

The most noticeable characteristic of modern white oppression has been its guilt-ridden conscience. Not content to confine its vicious pursuit of material riches to the level of physical conquest, it has always sought to justify its oppressive control over other races by resorting to arrogant claims of inherent superiority, and attempting to denigrate the cultural and historical achievements of the oppressed peoples. The machinery of oppression has thus been not only economic and political, but cultural and intellectual as well.

Nobody in the modern world has suffered more from this kind of cultural debasement than the black man. White racism has systematically nurtured and institutionalised the physical and spiritual degradation of our people on an international level. For example in South Africa and the United States the white oppressor has always been in total control over all judgments on the black man's role and status in society, his intellectual capacity, his moral and cultural preoccupations, his role in history, and his ancestral past, thus ordering not merely the external circumstances of his life, but also the very way in which his victim has seen the world and his people.

In the face of this total colonial stranglehold, it is clear that the task of self-liberation involves much more than freedom from economic and social oppression. Genuine freedom can only come from the total liberation of the minds and spirits of our people from the false and distorted image of themselves which centuries of cultural enslavement by the white man have imposed upon us all. The struggle for liberation of black people is accordingly not only an economic or political question, but also a cultural rallying cry, a call to re-examine the

foundations of the white man's one-sided vision of the world, and to restore to ourselves an image of the achievements of our people, hitherto suppressed and abandoned among the rubble of history's abuses.

It is in this context that this Congress of Black Writers hopes to make its contribution. Here, for the first time in Canada, an attempt will be made to recall, in a series of popular lectures by black scholars, artists and politicians, a history which we have been taught to forget: the history of the black man's own response (in thought and in action) to the conditions of his existence in the New World; in short, the history of the black liberation struggle, from its origins in slavery to the present day. For the sake of to-morrow's victories, it is imperative that we take another look at the events of yesterday; in the Congress, black people will begin to rediscover themselves as the active creators, rather than the passive sufferers, of history's events; the subjects, rather than the objects, of history. It is only when we have rediscovered this lost perspective on ourselves that we can truly begin to speak of emancipation; it is only when we have returned to our authentic past that we can truly begin to dream about the future.

Stokely Carmichael

Stokely Carmichael needs little introduction. He was born in Trinidad and grew up both in Trinidad and New York City. In 1964 he received a bachelor's degree from Howard University, and while at Howard he was active in student government and the Non-violent Action Group.

Mr. Carmichael has worked with SNCC almost since its inception in 1960. Before his election as chairman of SNCC in May 1966, he helped organize the Lowndes County Freedom Organization in Alabama. The slogan "Black Power" was first put forward by Mr. Carmichael, and in the book *Black Power - the Politics of Liberation in America* he outlines what Black Power means in the context of American politics.

He has travelled widely through Europe, Asia, and Africa. Last year Mr. Carmichael was banned from entering his place of birth, Trinidad, by the government in power. He is now active in ghetto organizing in Washington, D.C.

Malcom X

"It takes no one to stir up the sociological dynamite that stems from the unemployment, bad housing, and inferior education already in the ghettos."

This explosively criminal condition has existed for so long, it needs no fuses; it fuses itself; it spontaneously combusts from within itself...I am for violence if non-violence we continue postponing a solution to the American black men's problem...I don't go for non-violence if it also means a delayed solution to me a delayed solution is a non-violence.

If it must take violence to get the black man his human rights in this country, I'm for violence...no matter what the consequences...It may be the American black man does need to become inviolated."



Get all the guns you can. We believe

"Get all the guns you can get. We believe in equality"

Such was the keynote sounded last weekend by Stokely Carmichael during the closing address of the Congress of Black Writers, sponsored by the McGill West Indian Society.

Easily the most dynamic and forceful of an impressive array of black personalities, Carmichael delivered his address in brilliant demagogical style. Flanked by huge portraits of Malcolm X, Martin Luther King, and Patricia Lumumba, Stokely Carmichael, as the last speaker, symbolized the increasing frustration and disillusion of black Americans with regards to the peaceful methodology of fighting for civil rights. Increasingly, the black population of the United States is becoming more aggressive in its demands and in the manner it wishes to achieve them. Increasingly, the blacks are rejecting the ideal of assimilation with the white American community. This is manifested by the popularity of the slogan "Black Power" by which is expressed the desire to establish a sort of black self-determination, or black control of black communities.



Possessing the undivided attention of his listeners, Carmichael commenced his dissertation with an explanation of the differences involved between exploitation and colonization. Exploitation is the unjust use of another's labour for selfish aggrandizement. Colonization is the same as exploitation but with the addition of the strong element of racism.

Claiming that no country in the Western World could have attained present levels of achievement without the rape of Africa during the seventeenth and eighteenth centuries, Carmichael blames the colonization of the blacks by the white Powers for the problem of race today. The institution of colonialization has succeeded in robbing the African people, both those on the continent of Africa and those displaced to other sections of the globe, of their culture, language, history and value systems; and as a result, the black man has become dehumanized. The African who has been in large measure responsible for the

development of modern Western civilization has been robbed of his own culture whilst contributing his blood and sweat to the white man's cause. In reference to the struggle for black emancipation, Carmichael says, "We are fighting for our humanity. White people are just fighting for more money."

Carmichael cautions his black brethren to deal first with the reality of white racism, the basis of which lies in the black man's loss of self-identity. Africans, and he is making reference to black men everywhere, must begin to study and to understand their forgotten culture, and to use this culture as a cohesive force pressing for the formation of an international black solidarity movement.

Delving into the psychology of the relationship between the colonial oppression and the exploited black man, Stokely states that the black victim, due to his total lack of self-identity and self-confidence, begins to hate himself, and seeks to identify with the values of the white master. The time has come for the black man to unilaterally reject the values of the white man, and to find a significance in his own blackness.

With more specific reference to the American black emancipation movement, Carmichael outlined three ways by which the United States government strives to render impotent the black struggle. Firstly, the establishment seeks to pacify the militant

blacks with insignificant concessions in the form of poverty programs etc., concessions which account for no meaningful social change and merely serve to strengthen the **status quo**.

Failing in this method of pacification, the government undertakes to infiltrate the black movement with **agents provocateurs** who are assigned to promote factionalism, thus ensuring the self-destruction of the black crusade as a force with which to be reckoned.

The third method of dealing with the black emancipation movement is the application of force. America, Carmichael assures his audience, has traditionally employed the three M's—missionaries, money, and marines.

And, he continues, "There are only three ways to get things. You ask, you beg, or you take." The Afro-American has arrived at this last resort of taking. And taking means violence.

Carmichael states that violence is amoral, neither good nor bad. "If I shoot thirty North Vietnamese, I get a medal. If I shoot two New York cops in self-defense, I get the electric chair."

Before a revolution can occur, before the existing social order can be utterly destroyed and replaced by another, one must possess the power to effect the revolution. In order to arrive at power, an armed struggle is necessary. The new social order can only be legitimized by power.

White Western society has always legitimized its existence by the violent exercise of power. White North American society was founded upon the military defeat of the North American Indian. Similarly, the black man must legitimize his existence through the exercise of violence. "The struggle is going to be that much harder; the victory that much sweeter."

We talk about guns and violence, and white America criticizes us. How can an oppression exploiting class define the context in which the victims are attempting to assert themselves?

Carmichael stresses the difference between the black militant and the black and the revolutionary. The black militant is the angry blackman who is frustrated at not being able to appreciate the goodies offered by the system. He is militant only because he is excluded from the benefits of society. Give him a fat salary and a nice car, and he identifies with **status quo**. The black revolutionary, on the other hand, is committed to overthrowing the system. He



is not concerned with personal satisfaction but with the establishment of a new society based upon truly humanitarian ideals.

Moving on to a discussion of the possibility of establishing an international organization for black men, Carmichael stressed that the vulnerable sport of the capitalist structure was international ties among the system's enemies. Arguing that the United States government is terrified of its black leaders making contacts on the international level, he emphasized his case by pointing out that two of the proposed participants in the Congress, Leroi Jones and Eldridge Cleaver Jr. were unable to attend because they were forbidden to leave the U.S.A.

By promoting coordinated resistance of the structures of neo-colonialism, imperialism, and capitalism, both at home and abroad, the present corrupt and unjust society could be toppled. "The African is going to play a key role in WorldWar III, and its right around the corner."

Towards the end of his presentation Carmichael

ve in equality.. Stokely Carmichael



foundations of the white man's one-sided vision, of the world, and to restore to ourselves an image of the achievements of our people, hitherto suppressed and abandoned among the rubble of history's abuses."

In recognition of this fact, i.e. the black man's lack of self-identity, his lack of cultural awareness and historical perspective, the Congress of Black Writers attempted to make a solid contribution to the modern black man's image of himself by stressing the positive aspects of his historical development. Sponsoring such talks as "The History and Economics of Slavery in the New World" by C.L.R. James, "The Civilization of Ancient Africa" by Richard Moore, the Congress strove to destroy the 'colonial personality' of the African, the submissive personality which has no sense of historical consciousness, no comprehension of where the African is headed. This attempt at image-building, however, until the speeches of the last day of the Congress, lapsed into racist back-slapping and self-praise, creating a general atmosphere of "black is right". Anyone who suggested that black does not necessarily mean right was silenced abruptly with accusations of being an Uncle Tom.

Implicit in the tone of the more extremist speeches was the conclusion that white society in general has proven itself to be incapable of human sensibility, incapable of living up to its professed ideals of equal opportunity for all etc., i.e. the white man inspires not trust whatsoever. The tendency was to lump white humanity into one corrupt lot. Revolution is a kind of Messianic responsibility of the black man; a necessary and moral mission to once and for all release the Afro peoples of the world from "the fungus and miasma of centuries of racial exploitation". Falling into the trap of senseless revenge, however, hate-blinded extremists expounded black racism. Michael X, for example, assured the audience that "in the future we are going to have him slaving for us", that the only solution to the race question "is to reverse our positions". He also referred to the whites in attendance as "pigs". Name-calling, Carmichael pointed out, is a useless but necessary stage in the road to revolution, for it finally allows the black man to openly express powerful emotions suppressed for centuries; and from expression follows action. Name-calling added sufficiently humorous tone to the otherwise serious proceedings of the Congress. Jazz poet Ted Jones, for instance, pounded out a poem that concluded with a twisted version of a well-known rhyme: "Eanie, meanie, minie, moe,/ Catch Whitey by his throat,/ If he hollers/ Cut it." Black Panther leader Harry Edwards, uttered the most original and often shocking catch-phrases: "Hubert H. Hunkey, Nazi Nixon, Dixiecrats and Repulsiveicans".

Edwards, undoubtedly the most rational and straight forward speaker, refreshingly concrete in his interpretation of the realities and limitations of the Black Liberation movements, gave a notably non-racial ten-minute address which covered briefly what previous speakers often took two hours to convey. He cautioned his black brethren that if they truly are fighting to win they must move against the system rather than individuals.

Distinctly non-racial, he flatly stated "We are dealing with a system that turns out Hitlers, and they are not all white." To elevate the Congress from mere intellectual word-play to a call for action. The Congress on the whole, however, was saturated with Marxist jargon, with innumerable denigrations of racist, colonialist, imperialist, exploitationist, capitalist, moral primacy of the black cause was much discussed, for humanity in which the black people are going to play a leading part; and as expected, long and exhausting tirades were launched against the existing social order.

Speakers consistently asserted the necessity of creating international black solidarity. Yet beyond this vague formulation to a concrete and specific

definition of what format this international organization should assume, no speaker bothered or was willing to venture.

Countless times, Africa was invoked to play the role of spiritual mentor and guide, to assume the role of focal point for Afro aspirations, to supply the identity which would allow Africans scattered all over the globe to think of themselves as a majority and not merely as members of a submissive and oppressed racial minority.

Yet in spite of this superficially attractive African ideology, the question of how strong parochial forces are in the African world remained unanswered. Is the feeling that "Any black man should be proud to fight under the banner of any black liberation movement in the world" in any sense realistic? Is it valid to use imperialism as a perpetual scapegoat for all manner of black suffering? With all this talk of revolution, what will be the new order when the total annihilation of today's system has been accomplished? Can the black man alone triumph in his struggle against the Establishment, or must he necessarily solicit the support of, say, the American white working class? Has non-violent methodology



appealed to the black writers at the Congress to write in order to instill in the black man "a will to fight to the death". Either the black man will win his total emancipation, or he will die in the attempt. He must attempt to attain his goal in the same violent pioneering spirit in which America won the West.

The following is an excerpt from the editorial which formed the ground plan of the Black Writers' Congress:

"The noticeable characteristic of modern white oppression has been its guilt-ridden conscience. Not content to confine its vicious pursuit of material riches to the level of physical conquest, it has always sought to justify its oppressive control over other races by resorting to arrogant claims of inherent superiority, and attempting to denigrate the cultural and historical achievements of the oppressed peoples.

The struggle for liberation of black people is accordingly not only an economic or political question, but also a cultural rallying cry, a call to re-examine the

been relegated to the periphery of Black Liberation, as indicated by the absence of delegates from any non-violent organization? Will black racism replace white racism? To effectively destroy the system of the least cost, it must be attacked directly, and with the aid of all those who are sympathetic to the revolutionary cause, including awakened whites. Edwards was the first speaker in the Congress to acknowledge that rhetoric is quite useless--what is needed is unity, organization, and positive action. And positive action means violence; since racist and humanitarian systems cannot co-exist simultaneously one must be destroyed. Edwards has little patience with those who waffle and beat around the bush--his speech was brief and to the point: revolt, but fight with rational methods and aim for rational objectives.

by James Lawler and Dave Crevier



The Leftist establishment

by Lee Firth

Ever since the early Roosevelt era of the thirties, there has been a group of individuals that have been The Opinion Makers of North American society. Whether these people were writers, university professors, newspaper editors, media pundits, or other intellectuals, and whether their opinions were representative of all those in these professions or not it has been their voice that is heard most often; in fact, they have reigned virtually without opposition. If they possess economic or political power, this is incidental, since theirs is the greatest power of all: that of the intellect. All of the new ideas that have directed our society for over a generation have originated from this source. One common denominator unites these diverse individuals: their willingness to identify themselves as "leftists".

The political terms "right-wing" and "left-wing" have certainly been over-used and misinterpreted, but they still have a vague connotative meaning. The "rightist" maintains the supremacy of the individual; the "leftist", that of the group (society). These terms are not synonymous with "conservative" and "liberal", which denote a position vis a vis the status quo. One can be a "conservative leftist" (like Hubert Humphrey) or an innovating (and therefore "liberal") rightist. "Liberal" and "conservative", with respect to politics, are more relative terms that "leftist" and "rightist". But because there is a great degree of overlap, the terms have become respectively interchangeable.

Someone who calls himself a leftist, then, tends to place a premium on things

that benefit society as a whole - a whole that is seen as greater than the sum of its parts. The criterion of value becomes the number of people that will benefit from the thing being evaluated; if more benefit than suffer, the thing is good. For example, the progressive income tax is lauded because those who are hurt by it (the high wage earners) are fewer than those who benefit (the other tax-payers). It is not surprising that most leftists are ultra-democratic, since their definition of the Good is determined by 51 per cent of the population. Taken to its logical extreme, this means that the fate of the individual may with moral sanction be determined by majority vote; that the majority may deal with him as it pleases; that RIGHTS ARE SUBJECT TO MAJORITY APPROVAL. The results of the application of these principles to social reality may be read in any newspaper. The government has become an auction block over which pressure groups fight for power.

The leftist elite are chiefly concentrated in the professions I mentioned at the beginning of the article. (I am not implying that all, or even most, of those in these occupations are leftists, however.) As intellectuals, their chief function is to originate new ideas; as opinion makers, they must ensure that society accepts and implements those ideas. With regards to the second purpose especially, university professors are luckier than their allies, in that they have a captive audience. It is a well-documented fact that "liberal" universities implant "liberal" ideals in their students, and this is not a function of the intellectual development of the students, since "conservative" univer-

sities have the same tendency to brainwash.

The news media's voice is also predominantly leftist; when it is not, the ideas expressed are usually non-committal or stale. The Leftist Establishment must ensure that the public hears only one articulate side of a given argument (theirs); confident-sounding challenges from the right are unnerving and must be muted. Academic freedom frequently is bestowed only on pious leftists. Always, the minds of the public must be molded so that a majority may democratically enact the leftists' proposals, and that public must never know that only one side of the story has been properly represented. This brings us to the discussion of hypocrisy inherent in the stands of many leftist standard-bearers.

When they say "we want a free exchange of ideas" they make sure that ideas from the other side don't get too large an audience (besides Bill Buckley, who provides comic relief, how many "rightist" intellectuals have you seen on American TV lately?) When they say "we believe in tolerance", they too often mean they will defend to the death one's right to agree with them. When they say "we uphold individuality" (as many new Leftists do) they end up equating it with counterformity. Worst of all, when they claim "We represent rationality", they turn around and smear their opponents.

That last tactic is particularly galling, because it is a deliberate attempt to cloud over the issues being discussed by rational debate. Smearing has developed into a fine art in many fields beyond that of politics, but politics re-

mains its main ground of operation. The whole Democratic campaign of 1964 consisted of a smear on Barry Goldwater, who was shamelessly labeled as a trigger-happy fascist. I cannot recall one serious attempt to attack Goldwater's position reasonably. Well, the American public was gullible enough to believe the smear and they got just what they deserved: Lyndon Johnson as president.

It is this irresistible urge to smear that is making a lynch posse out of the formerly polite leftist elite. But this year the smears tossed by the leftists at their opponents in the upcoming American election have a genuine ring of panic. Not only is the leftist camp shattered politically, but it has become manifestly obvious that - of all things to happen! - public opinion in the U.S. has turned against them. Ironically enough, they are responsible.

What does all this mean? It indicates that the left has miscalculated, and that its influence, especially on politics for the next four years, may go into temporary decline. If Nixon is elected president, leftists will have to be content to rave and rant for a while. At least they will have a common point to polarize against.

But in the long range view nothing has changed. The true leftist establishment, the intellectuals and media men, remains supreme, and, if they play their cards right, they will still be in a position to manipulate opinion. Already they are probably scheming about take-over of the Democratic party, and they are not likely to be away from direct access to political power for more than four years.

Tombstone

by Bruce Perro

I have taken an acre of land: the soil is rich and abundant with life-giving products and its entire surface is free from discovery. I am the wind and the rain and the sunshine and the evening: I am the stormy

winds that turn that rain into snow and caress the acre into a solid blanket of cold hardship. But then forgive me as my nature cannot dictate what my actions will be. I am the impersonal God. And so time

passes and two little red piss ants cross into my territory and I am amused. My glee is there. How wonderful to have some life that walks and makes love on my little acre. How wonderful to share my land with some-

one. How wonderful to share my love with someone. And so my adopted piss ants multiply through my seasons of disturbances: they get used to me. They have built mounds of cities: have dictated a society free of war and fighting with each other. They have built modern expressways to carry their food which sometimes can be fifty-two times their own weight to feed their children. They are social beings who protect their queen and allow me only to see the workers above the soil of my acre. There development continues while I watch the general moves of the many different growing tribes who as time passes become so different that soon I begin to wonder if a few foreign species haven't wandered in upon my little earth-acre. And as I lay my ear of the wind towards the soil I discover that a rumor is fastly gaining prominence: someone has realized that all this could never have been possible without the presence of an unknown super being: finally they have concluded that I really do exist: I am elated. Unfortunately I cannot change my nature: the winds will still blow and the rains still will fall. But I pray the damage I inflict will be minor on my children. They all disagree on who this super being is: some say he had lived as a piss ant: he had come down from above in the form of one of us and lived with us. Some of us feel differently: he was but a great prophet that Suzu ant who announced the coming of still a greater being. And yet

I find some do not believe at all: but they are now but one great black mass of antity and I cannot distinguish those who believe in me or not. I have built with the wind and rain two mountains which block the escape of my children to another promised land: but I have left there a passageway that in death they will find. Some believe it: some do not. I know not who doesn't believe. I don't want to know. Someday they will meet me and then believe: that is all that is important. I am not selfish to want them for a few years when I know I can have them for eternity. And they have said I have built a huge bonfire to throw those things that do not believe into: how ridiculous. They do it, I smile, to keep order and enforcement of laws in the society they have built. I do not mind.

I think they were clever to think those things in the first place. They build bonfires on the day they have chosen as my birthday: to honor me. How stupid: I was never born as one of them: I cannot share their days and happiness - or sadness. But I do not mind. They are honoring me in a very special way to them. Others carry parts of my flesh from mound to mound and venerate me as the "living God", the all-loving God, the God who cares. Yes, I do care. And as they file two by two through that passage-way they see no bonfire. I haven't built any. If I had I couldn't distinguish between them anyway. I love them all.

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The Leftist establishment

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passes and two little red piss ants cross into my territory and I am amused. My glee is there. How wonderful to have some life that walks and makes love on my little acre. How wonderful to share my land with some-

one. How wonderful to share my love with someone. And so my adopted piss ants multiply through my seasons of disturbances: they get used to me. They have built mounds of cities: have dictated a society free of war and fighting with each other. They have built modern expressways to carry their food which sometimes can be fifty-two times their own weight to feed their children. They are social beings who protect their queen and allow me only to see the workers above the soil of my acre. There development continues while I watch the general moves of the many different growing tribes who as time passes become so different that soon I begin to wonder if a few foreign species haven't wandered in upon my little earth-acre. And as I lay my ear of the wind towards the soil I discover that a rumor is fastly gaining prominence: someone has realized that all this could never have been possible without the presence of an unknown super being: finally they have concluded that I really do exist: I am elated. Unfortunately I cannot change my nature: the winds will still blow and the rains still will fall. But I pray the damage I inflict will be minor on my children. They all disagree on who this super being is: some say he had lived as a piss ant: he had come down from above in the form of one of us and lived with us. Some of us feel differently: he was but a great prophet that Suzu ant who announced the coming of still a greater being. And yet

I find some do not believe at all: but they are now but one great black mass of antity and I cannot distinguish those who believe in me or not. I have built with the wind and rain two mountains which block the escape of my children to another promised land: but I have left there a passageway that in death they will find. Some believe it: some do not. I know not who doesn't believe. I don't want to know. Someday they will meet me and then believe: that is all that is important. I am not selfish to want them for a few years when I know I can have them for eternity. And they have said I have built a huge bonfire to throw those things that do not believe into: how ridiculous. They do it, I smile, to keep order and enforcement of laws in the society they have built. I do not mind.

I think they were clever to think those things in the first place. They build bonfires on the day they have chosen as my birthday: to honor me. How stupid: I was never born as one of them: I cannot share their days and happiness - or sadness. But I do not mind. They are honoring me in a very special way to them. Others carry parts of my flesh from mound to mound and venerate me as the "living God", the all-loving God, the God who cares. Yes, I do care. And as they file two by two through that passage-way they see no bonfire. I haven't built any. If I had I couldn't distinguish between them anyway. I love them all.

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Mexico (Mek'se ko)



Mex-i-co (mek' se ko) 1. A Republic in southern North America; 760,373sq.mi.; pop. 37,233,000 (est. 1962); capital, Mexico (also Mexico City) in the Federal District of Mexico (573 sq.mi.), pop. 3,448,218 (1960). 2. A state in central Mexico; 8,267 sq.mi.; pop. 1,897,851 (1960); capital, Toluca. Spanish- Mejico. Mexican Spanish- Me-xi-co (ma.he.ko).

Anyone who has been catching parts of the Olympic Games now in progress in Mexico City has learned at least one small thing about the city itself; it is built in a high region, more than 7,000 feet high. The television cameras often scan the surrounding mountains and land as well as the city itself.

Like several cities in the Americas, Mexico City is a mixture of an old culture and a new one.

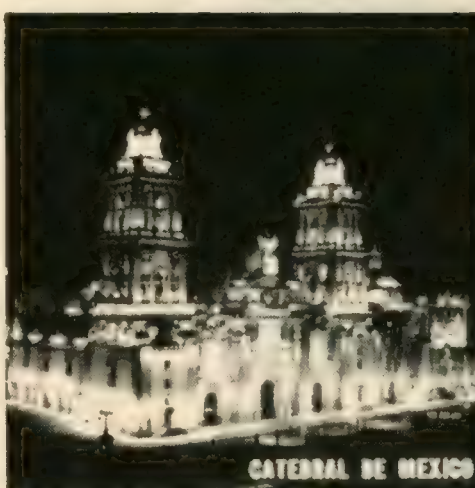
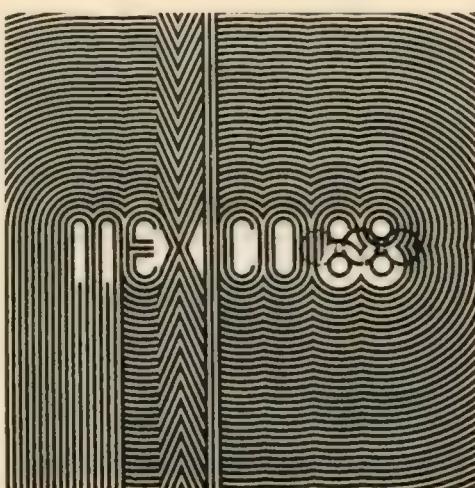
Until about four hundred years ago, Mexico was inhabited by a people known as the Aztecs. Their pottery and buildings were refined and beautiful. Traces of the civilization are still being uncovered today. In 1919, the Spanish conqueror Cortez landed in Mexico, and within two years had taken over the country.

The western hemisphere is replete with examples of European conquests of this kind. The Spanish were interested only in the wealth in minerals which Mexico offered them, destroyed the Aztec temples, and taxed the people heavily. The people endured the Spanish rule for three hundred years, until 1821. They gained their independence in that year to become a Republic.

In the last 150 years the independence ride has been not a smooth one.

The Mexican people have suffered under powerful dictators, unrest, revolution; the painful cycles that a people must go through in the process of learning how to govern themselves.

The cycle still exists today, from the unrest that was demonstrated just prior to the opening of the Games a few weeks ago. Students living away from Mexico feel that "the news media presents us



with a situation that is neither good nor bad", but that "even good rhetoric cannot reward the savage acts necessary to defend a pseudo-democracy".

"The people are suppressed with the support of the military which is a social class in itself in Latin America. The Latin Americans have found a term which, although simple and perhaps vulgar, does explain the "primitive" nature of that powerful social group: (gorilismo) gorilla?

"The term applies not only to the physical characteristics which both the animal and the human have in common, but also to gesture and speech. The military tend to repeat things, by rote, which he himself does not understand, and which no longer have value. Such words as 'democracy, law, treason and country!'

"When the people do not understand this jargon our "gorillas" move into action, stepping over the long earned human rights of the individual."

"In Mexico the students began to believe in themselves, and began to protest for their rights. But this was the case of little children waving toy guns at a very real and sophisticated opposition. The Mexican people are not a weak people; their history shows that. The day will come when the Mexican as well as the rest of Latin America will say 'enough' and throw themselves into a "popular" revolt. This is the only way to conquer the jungle that has grown up around us.

The new student generation is growing out of a very old civilization. The people are predominantly poor while a few are wealthy. Farming, mining, handcrafts, pottery, and leather are some of its industries and products.

These few words are a preamble to discourse that is yet to come, by students for whom the Olympic Games and the riots have a meaning that is not just felt by television and the press.

Their religion is Roman Catholic since the coming of Spanish Europeans. With

all the mixing and intermarrying there still remain some pure-blooded Indians, and pure-blooded Spanish.

In the eyes of the tourist and countries that are not directly influenced by their culture, the Mexicans still have the image of a worker in white pants and shirt wearing a wide-brimmed straw hat and sandals, while the women wear long skirts, shawls, and balance baskets and pots on their heads.

Festivals, spicy food, and an afternoon siesta are also a part of this image, which is a true one, but only when qualified by what was past and what is future. One Spanish student has suggested a "popular" revolt to set the country and its people on their own feet. Is this self-awareness and militancy felt outside the university? Are the people ready for another coup? What is the relation between the people's unrest and the student's unrest?

The riots were supposedly touched off by the resurrection of an old feud between two rivaling student factions. The police who were being trained for crowd control and possible rioting during the Games were called in immediately to quell the uprising. The students perhaps saw this as their call to action, to bring their grievances under a tyrannical president to the fore, and, at the same time, to bring the people to a realization about the "false democracy" in which they are living.

The evidence they had was the police brutality, Evidence of democracy in principle but not in practice, and of the students trying to put into effect the ideological bent which the university has given them.

This is a preamble-period for students everywhere, and Mexico is not any different. Whatever problems and solutions arise within the university community, and whatever knowledge from experience is gained by the students in Mexico, they will somehow play an important role in the future of their country, a country in which the old ways have lived on for centuries.





Evolution not Revolution

A new specter is haunting the Western World; a new shadow is lurking behind the established temples of the social structure; a new power is emerging from the dormant abyss of human frustrations and aspirations. A new power barred the doors and halls of Columbia! A new power marred the streets and building of Paris, Frankfurt and recently Mexico City. A new and distinct power is gradually awakening mightier, evermore significant and decisive - a force whose ultimate intrinsic impulse can but result in a total change of the Social Structures and superstructures. The change is inevitable because this "new consciousness" surges from very foundations of society: the economic, political and social factors that govern the direction of contemporary history. The change is inevitable because this "new consciousness" is the cornerstone of future society. The change is inevitable because a reaction to the change would be disastrous. Put a halt to University education today ... the consequences are catastrophic for any developed or developing society.

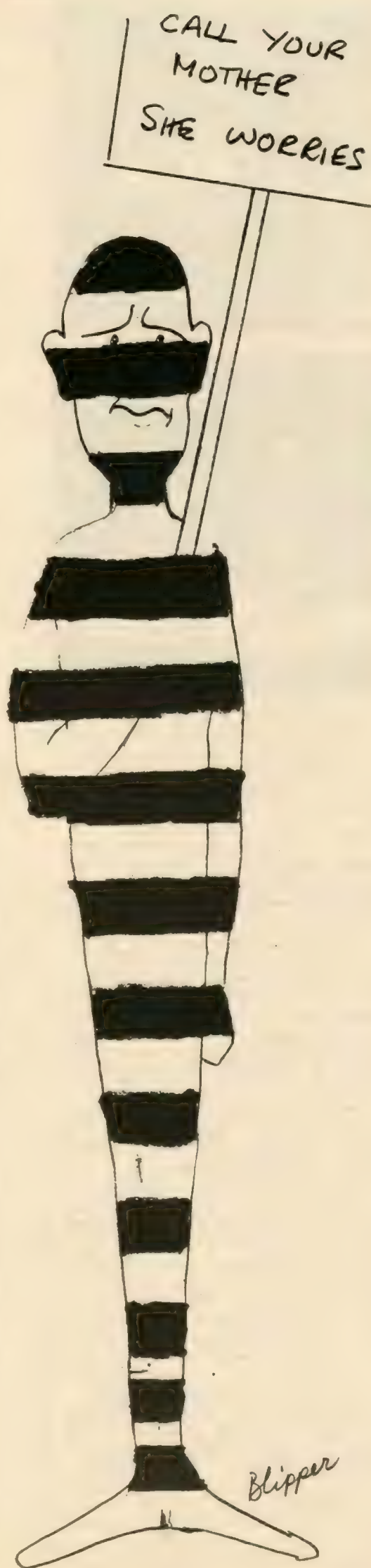
The change must take place in the so-called "heart" of today's University - the administration. The whole University structure must be re-examined, a redistribution of power must be exercised, however, such a process can only be enacted by a decentralization of power. Nevertheless, even before any of these transformations take place, one must priorly re-define the student and the function of the University. The University's function cannot solely be re-defined by present-day circumstances, it must be examined in relation to tomorrow's society, to tomorrow's social structure - the technocratic society. And the change is taking place and must take place in the University because the function and purpose of the University in future technocratic societies is of utmost significance. The University will become the Achilles' heel of nations, and this aspect, the "new consciousness" must recognize, and has recognized.

The student must recognize and realize in a profounder manner that he is and will be to a greater extent the core of tomorrow's society. As Prof. Brzezinski (Encounter, Jan. 1968; Vol. XXX, No. 1) comments, "In the technocratic society, the university becomes an intensely involved 'think-tank', the source of much sustained political planning and social innovation." The working-class, as visioned today, will become obsolete.

Under such an apocalyptic vision, the upheavals that have stricken the Western Hemisphere, and will no doubt strike the Eastern Hemisphere, perhaps in a more sophisticated and refined fashion, are explainable. They are but the student's realization of the vital importance they command in the patterning of the Social Structure.

For a long time, the University has been the abode of formal governmental conservatism; it has been employed as a center of selection and social integration in which the dominant class (the politico-economic power) propagates and perpetuates itself. Its function is prescribed by the immediate needs of the respective politico-economic power, and in a decade or two, the University will become more strongly linked to the needs and attitudes of the technocratic age. Selection will be more restricted, and the power placed in the hands of the governing few more secure. In final outcome, the University serves its purpose - to protect and safeguard the integrity of the oligarchy.

But what is the University other than the "ensemble" of students and facilities required to develop and further the creative predispositions of students. Somehow, the University structure has been alienated from the student; the student's position has been defined in relation to the University's *a priori* standards, such that the student becomes a mere "prospect" for the maintenance of the actual dominant class, however decadent it is or will become.



What has ever happened to the "real" University where the individual human being may his exploit his own creative capacities through the facilities he finds at disposal: the laboratories, the libraries, the professors and administrators, especially the latter whose prime purpose is to be the executive of the general needs and preoccupations of the student body and not the lone legislators of benevolent policies. They stand as the direct link between the University-Society and the Government as such. They are not disposers and controllers of education. Is it possible that the students should not have at least a partial voice in the administration of the University, since they are the cornerstones of a future society and since they are the directly responsible body of their professional careers? Is it possible that those individuals who will pattern the new social structure be at the mercy of a dominant class which is entirely dependent on the intellectual output of the University?

Today, the University-Society is an integral part of the social structure, and as such, must be defined in relation to the function it exercises in the social structure, and the function it exercises in the social structure is embodied in the intentions and aspirations of the student class. Thus the political power must endeavor to meet the needs of the student class; and the administrative power of the University must endeavor to enforce the needs of the student class.

It is time that the student lower the sounding-lead into the depths of his person, and discover his individual stature in the University-Society. He must become aware of the fact that his presence is a necessary and essential element for the very existence of the University-Society and Society as a whole. He must regard his participation in the intellectual, socio-political and administrative life of the University-Society as a necessary projection of the immediate needs and aspirations of his structural class. He, as a student, must embrace the responsibilities the duties and obligations of his person. In radical terms, being a member of a particular social class, he must think as a student and act in accordance. His very presence in the University-Society qualifies, categorizes, even segregates him from the other social classes. Contrary to the worker whose political and social activity is necessitated by the immediate material needs of subsistence and welfare; contrary to the bourgeois whose activity is directed and compelled by the need of augmenting and protecting "what is mine", the student's presence and activity is compelled by his **desire**, not the need, to exploit his creative potential. It is compelled by the desire to absorb that knowledge and learning incarnate in the professors as to initiate him in his personal exploitation of his creative predispositions, to a personal development of an identity and a formation of those principles which will conduce his future actions. His is to investigate **all** the possibilities of knowledge, and his is to choose, not the other's.

The University as such offers the student the possibilities of enacting his intentions and thus exists only as a possibility for the student. It exists as a necessary integral part of the social structure because the student is a necessary and essential part of the social structure. The best and only way of defining what a thing is, is by what it does; and its function is inseparable from the student.

Too long has the University prepared "a face to meet the faces that you meet". It is now time to "prepare a mind to meet the faces that you meet."

It is now time that the students partake representatively in the decisions of the University; it is time that the students and administrators unite efforts to appropriate the necessary needs for welfare of the University-Society; it is time that the students and governments contend the present social structure as a whole.

by M. LM

Letters to the editor

All letters not illegible, obscene or libelous will be printed. Submissions can be made through the mail, at our offices or in the specially-marked mailboxes in the Philosophers, Circle, the Vanier Library or the Caf. Faculty and Administration can use Loyola Internal Mail. Deadlines are Sunday noon and Wednesday at 3 p.m. The editors reserve the right to abridge lengthy submissions. All letters must be signed, although pseudonyms may be used at the writer's request.

Open senate

Dear Sir:

Without disclosing your source of information, you wrote in your issue of Tuesday, Oct. 8, that there would be no open Senate meetings at Loyola. According to your article, most of the Senate members do not favour the idea of such meetings, fearing that questions coming from students could prevent the Senate from efficiently carrying on its business or even disrupt its meetings.

We the undersigned would like to bring to your attention that a motion to have open Senate meetings was never submitted to the Senate. In fact, the Senate has not discussed the principle of open meetings.

R. Hinners
M. Andersen
A. Lallier
A. Lauzière
J.R. Hanrahan
T. Nogrady
F.G.W. Adams
Donald C. Savage
R. Czerny

Ed's note: As a point of clarity, let me provide a brief background to the article you are referring to. The writer reported that "most senators feel that open meetings would cause a decrease in the Senate's efficiency...". Unfortunately, this was not totally accurate, as the random sample taken for this 'consensus' fell below any majority of Senate. Thus, the term "most" was misleading and we apologise for it.

However, as most of you would no doubt agree, the urgency for open senate meetings - and more openness throughout every level of university government - is long overdue. Hopefully, a member of the faculty, a student senator or student government will press the issue for discussion. We wish our reporter could be proven dead wrong, and not merely premature.

Last Friday

At last Friday's General Assembly, Father McDonough easily pointed an accusing finger at Quebec. It was the provincial government, he said, that was not providing enough funds for any expansion at Loyola and as a result only 600 students out of a possible 1400 applicants would be admitted to Loyola next fall. Father McDonough again cried out for Quebec's assistance to provide adequate

classroom space for the additional 500 students that would occupy our campus under the proposed junior college scheme.

My purpose in writing this letter is basically to ask: What has Loyola done to help itself? Has it displayed some of that original "maitre chez nous" sense? I am referring to that perennial question: When will the high school evacuate our small campus and supply the pleading father with his much sought after space and the students with their much needed eating facilities.

Michael Hlady
Arts 4

McDonough

Dear Sir:

The general open meeting of the Board of Directors of Loyola of Montreal held Friday October 11, 1968 in the F.C. Smith Aud. was one that could have resulted in something beneficial to the Academic Community but, as it was, it did not.

Originally scheduled for twelve noon was a teach-in of the Action Committee which was well advertised for two days before the event and in the news. Then Friday morning all the advertisements were replaced by ambiguous posters proclaiming "General Strike?? - 1 P.M. F. C. Smith Aud".

That part of the student body that did not want to hear about a general strike because they thought it a futile gesture among many futile gestures, did not bother to attend and those that did attend were very much disappointed by the way in which the whole affair was run.

The original issue defined was whether we are going to hold a study session Wednesday October 16 to study the possibility of the general strike in support of those CEGEPs presently out on study sessions or occupying their schools.

From this issue, the whole gist of the meeting moved to the present problems centering around Loyola. All but a few speakers from the stage aired more their grievances with the situation at Loyola rather than with the issue on hand - that of the CEGEPs. Those speakers who adhered to the facts of the issue were all but one in favor of the move to the study session. That speaker that opposed the move was immediately rebutted.

The way the meeting went, it seemed as if UGEQ, an organization that as yet has done little for Loyola, mandated us to give them an answer by the end of next week. The issue at hand is much too grave to allow anyone to rush into it headlong; especially students of Loyola who, with the Government of Quebec are in a precarious enough position. Furthermore who is to say that the masters of our province will be influenced by a strike of students where the students only cost them money when they

have not even been moved by a Quebec liquor Board strike in the past three months, which is costing them money.

Pete Tracey
Arts 4

H.P. Schiebel
Erg. 4

Malone's talk

Dear Sir:

"Dialoguer c'est se fourrer". That's what a popular UGEQ poster proclaims. 'Fourrer' means to thrust oneself into.

And if popular expressions mean anything, then Wednesday's 'dialogue' between President Malone and students was a real screw-up.

But then so was the Democratic Convention.

And so is Democracy in general.

Unless it is everywhere understood and practiced.

And at Wednesday's dialogue no one was practicing the understanding of Democracy or understanding the practice of Democracy.

There were, in my opinion, three significant statements: Terry Copp, "you people (students) are going to have to grow up..."; Alex Newell, "I've been on the losing side before..."; and President Malone, "...because something is not democratic, doesn't mean that it is undemocratic..."

There were, in my opinion, no significant student statements.

Where Was the democracy? In the understanding and practice.

What was the understanding and practice? It was of the undemocratic.

Why? Because democracy wasn't understood or practiced. Has there ever been any democracy? Not really.

What do we do? Practice the understanding of democracy and understand the practice of democracy.

How? Why do you ask?

Where? Everywhere.

Why? So that dialogue may be reasonable and responsible.

Not a screw up.

"Andrew M. Winchester"

Hey, Charlie

Dear Sir:

We feel that Fr. Malone showed a definite lack of good manners and a breach of etiquette when he referred to our president, Charles McDougall, as 'Charlie', 'Hey, Charlie'.

Marcel Nouvet
Y. Raoul
Brian Granger
Marc Denhez
(Arts 3)
Bob Cantwell
(Sc. 2)
Austin McGrath
(Arts 2)

Chiquita's Banana

A reply to Malone

Events at Loyola during the past week warrant considerable student and faculty attention, for they may provide the ugly precedent that could force Loyola students to seek far more forceful means to communicate their demands.

Last Friday the LMSA executive held an open meeting to discuss with students the current crisis in Quebec education. The meeting ended with the general agreement of some 800 students to hold study sessions Wednesday, with classes to be cancelled. Students went home for the long week-end, thinking all was set for Wednesday.

Malone had other plans.

As far as he was concerned, 800 students did not represent the majority of students. As a result, he refused to cancel classes. In answer to this, McDougall called a student referendum to decide the issue. Approximately 1,400 students voted, 800 of whom called for the cancellation of classes. Malone refused to recognize the referendum results.

WHY?

According to Malone, 51% of the students would have to vote to cancel classes before he would recognize the request as representative of student opinion. This means a number of approximately 1,850 students.

Is 51% to be regarded as the magic number in all cases of student opinion? If so, then McDougall is not a majority choice, and as such, Malone does not really have to recognize him as the student president. According to this standard, none of the past LMSA presidents were majority student choices. This, however, does not trouble Malone.

Malone maintains that those students who did not vote were in effect casting their vote for the negative. As a result, it is assumed that the 2,300 students who did not vote in the referendum were actually voting to hold classes as usual. This assumption is absurd. Students who do not vote do not cast their ballot either for the negative or the affirmative. They abstain. As a result, 2,300 students abstained Tuesday, and the referendum was passed by the 800 students who voted to cancel classes.

If we are to be consistent, then let us consider the rallies for the March to Quebec. At no point were there more than 1,500 students at any of the rallies. Yet, Malone agreed that the majority of students favoured a march on Quebec. But what of all those students who didn't attend the rallies? Can we not also conclude that they were opposed to the March?

It is obvious at this time that what Malone is doing is subtly feeling out student opinion.

By refusing to recognize the referendum results, Malone has clearly acted against the spirit of the referendum results. He is now waiting to see how students will react to this state of affairs.

Logically, Malone's stand is inconsistent, and students have the right to demand that he at least be consistent. Otherwise, he can quite freely alter the standards necessary for referendums to suit his purpose, thus frustrating students at every turn.

To demand 51% turnout in order to recognize student opinion is equally absurd. According to this standard, many of Canada's elected representatives have no right to hold office.

The onus now is on the students. Each individual must decide for himself whether or not his rights have been trampled, and each student must decide what he is prepared to do about it.

There can be no other way.

Steve Hreha

Mont Tremblant Lodge

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Loyolatecia and Her Goals

By Kathy Mahoney

Due to a personal "hang-up" (I believe that is the term the W.A.C. Publicity Chairman used) on organization and structure, my executive suggested that I do some pertinent research hoping that I would get lost (in the Vanier Library). Unfortunately, I have returned and am eager to publish my findings for posterity (after all, why should my successor be forced to become acquainted with the Dewey Decimal System).

My line of investigation was purported by three questions. What is the modern woman athlete's goal? On which proven association can W.A.C. base its structure to fully benefit the female in the world of sports? What are the most immediate problems of a Loyolatecia (Loyola female athlete) in obtaining her goal?

The answer to my first query lay in the efforts of a U.S. Olympic equestrienne, Kathy Kusner. Miss Kusner's application for a jockey's license was recently rejected by the Maryland State Racing Commission on the grounds that Kathy "bounced in the saddle," and did not give "the impression of strength and authority." Dauntlessly she appealed her case and Judge Ernest A. Loveless overturned the Commission's decision maintaining that the only real objection to Miss Kusner was her gender. In this girl we see the epitome of dedication to the integration of athletics.

For all those girls interested in following this enlightening example, tryouts for the Varsity Basketball Warriors (the team not the boys) began Wednesday. Oh yes, if the coaches give you any trouble, notify Judge Ernest A. Loveless; Prince Georges County Circuit Court; Baltimore, Maryland.

The second question took a bit more investigation into the socio-

ethnic backgrounds and history of many nations. The resulting discovery was that the British Commonwealth was the most surprising to its female athletes.

In 1860, the male members of Westward Ho! in Surrey ruled that the only club "on any account" that women might use was a putter. It was also an established custom for the women to wear red (that is not saying much for confidence in a female's accuracy). Out of this humiliating subordination a feminine athletic liberation organization, the Ladies' Golf Union was formed.

Testimony to the LGU's effectiveness is visible in the Women's World Amateur Team Championship to be held this year at the Victoria Golf Club in Southeast Australia. (Of course the women have to enter the clubhouse by the Associate Members' portal, but at least they are permitted in. When the British Women's Amateur was held at the Royal and Ancient Club at St. Andrew's, the tournament was run from a tent behind the 18th green.)

The LGU is a strong "dyed in the wool" conservative structure with which W.A.C. can easily identify. The British team playing in the World Amateur will play a match in Kenya on their journey home. The LGU told the contestants to lengthen their skirts before playing there. "They (the contestants) have been wearing miniskirts, and this hardly set a good example for the natives." (I have been W.A.C. president for seven months and the Varsity Tommies' outfit has caused my hemline to raise two inches.)

The majorettes have adequately expressed the Loyola "Battle of the Sexes" obstacles. Mr. Enos, instead of appropriating 78¢ per majorette, could you please raise it to 80¢ so that we can pay the boys to applaud.

Warriors Host RMC

Tomorrow at 2:00 P.M. the pigskin Warriors host the Redmen from Royal Military College of Kingston, and if ever there was a grudge match, man, this is it. Last year the Warriors had an abysmal record and were playing their last game of the year after a winless season. Those who were there remember the sadistic mauling they received at the hands of these same Redmen.

Beaten on the scoreboard and physically, our boys tried to the end, only to be beaten 53-0. The Redmen, after scoring their last touchdown, went for a two-point conversion to add insult to injury. There was glee for their partisans on that rainy day last Fall, but tomorrow the chickens will come home to roost.

Intramurals

Regrettably a finely organized program of Intramural Soccer had to be cancelled due to a lack of participation. However there is a strong possibility that this sport will return next fall to be run along the same lines as the winter broomball league.

Intramural Hockey, Volleyball and Basketball will commence within the next two or three weeks so check the bulletin board and keep your eye on the Loyola News for future announcements.

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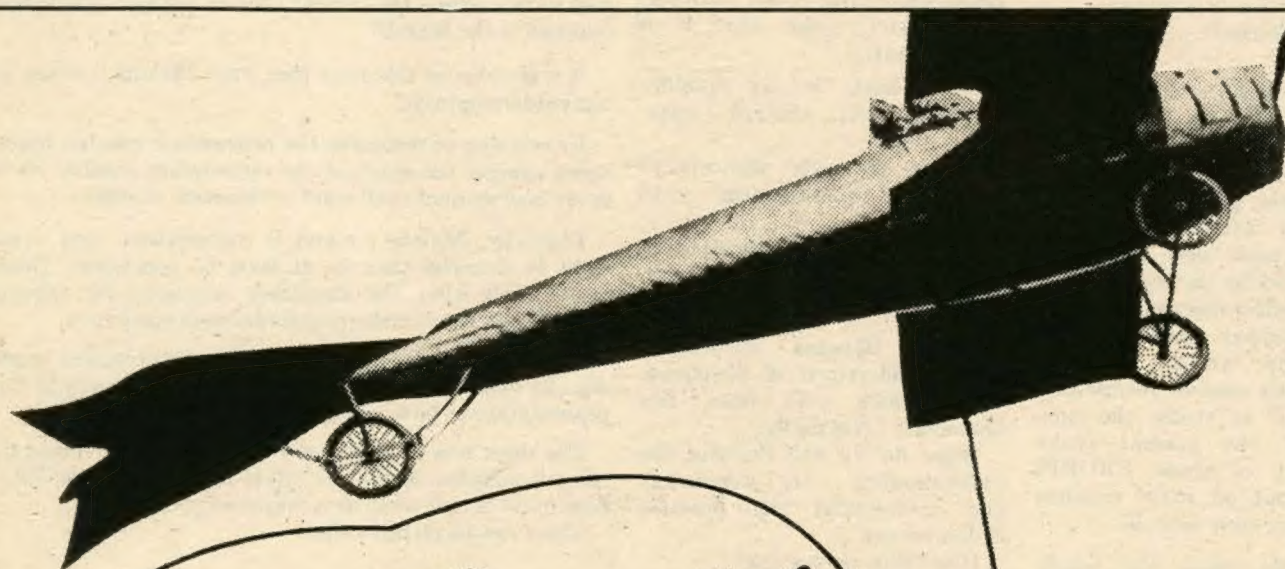
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AIR CANADA



ERRATUM

The advertisement placed on Oct. 15 by The Public Service Commission Of Canada with regard to the WRITTEN EXAMINATION to be held on Oct 22, 1968 at 7 p.m. should have read:

Place:

Loyola College

Room: B-204

Bryan Building

Sports editorial...

A view from the other side of the goal posts

By Terry Pye

A few comments are in order with reference to the editorial appearing in the News last Friday regarding the current library situation. No one denies that the library has problems, but the simplistic solution of an either-or choice between sports and the library is not the answer. It is not simply a question of money, and a policy of robbing Peter to pay Paul will prove nothing.

The editorial states, "But we have a great athletic program." This is true, but bears little relationship to the amount of money available, which is really not that lavish. When an institution of 3,500 students turns out 70 candidates for Varsity hockey and over 80 for football, compared to McGill and its 9,500 enrollment, which has trouble opening training camp with 35 hopefuls for these two sports, despite their much greater budget and facilities, then money is not the factor. The same applies equally to basketball and soccer. Maybe school spirit is the key.

The direction any department takes has a lot to do with who is directing it. Loyola does not have a great athletic program merely because it is housed in a million-and-a-half dollar building, or because it has x number of dollars to spend. It is successful, first, because of student participation and support, and secondly, because it has a director who fought, pleaded and cajoled for his department and what he thought it deserved. Enos made mistakes, but he persevered, and today one can see the results, with kids coming here to enjoy the opportunity of playing for men of the ilk of Draper and Dixon. Were that the library administration be as dynamic and start pushing for their own program instead of kowtowing and waiting for the denizens of Fort Knox to make a drop-shipment of gold bullion. My point is, why penalize excellence to support mediocrity?

The notion must be dispelled that the recent austerity program of the college has had little effect on the Athletic Department. The Department felt the Quebec axe long before the library did, and one has only to take a look at the sea of mud surrounding the place when inclement weather hits to observe whether or not this is so. The building opened two full years ago, and still no sign of the 100 grand needed to finish the landscaping, including \$40,000 to pave, install lighting and lay drainage pipes in the parking before the city allows it to be used as such, and thereby greatly alleviate the parking problem on campus.

Commensurate with the growth in athletics is a parallel increase in the student body, to say nothing of the staff and courses offered by most departments. The departments which have made the most progress are those under dynamic leadership, viz, Adams in History, Habib in Political Science, and O'Brien in Communications. The latter, especially, came from way out in left field in the past few years to now be perhaps the tops in its field in Canada. But where would they all be without these men at the helm? An additional fact, not readily discernable, is that athletics has directly or indirectly added \$200,000 yearly to the Development Drive, through the success of the teams, and the resultant publicity. So

the picture is not all cut and dried.

Staff-wise, the architects of the Complex had in mind four service people, a tote-box room attendant, a men's locker room attendant, a women's locker room attendant, and an equipment manager. The Department got exactly 1/8 of what it asked Prexy Malone for, and what was deemed essential by the builders — a cut of 87% — in a man who puts in a minimum of a 60-hour week serving both as trainer and equipment manager. Then for a year and a half the building went without security coverage as coaches and secretaries had to play guard and secure

who have given full-time services, and in many cases for gas money (ex. Sam Etcheverry last season for \$150), or for nothing save love of the game they once played, including Larry Cullen, former Loyola star, Pete Regimbald, and Margot Jones, and others on this year's staff. How many volunteer workers have the other departments been able to attract?

More cuts to enlighten the reader. From this year's operational budget Ian Macdonald and his executive lopped off some \$15,000 from the proposed. The only real increase over 67-68 was in the area of women's athletics, but

length of training camp, and still the team is heading for a perfect season. Just a month ago Father Malone issued an edict to cut another \$20,000 from the overall athletic budget, and it's not known in which area it can be made, if the school is to fulfill its league commitments.

The Department on its own has solicited an average of \$10,000 a year in cash, equipment, and services from sports-minded benefactors. Due to this policy of beg, borrow and steal, for example, Mr. A.K. Velan paid for part of the Zamboni ice machine, the \$5,000 hockey and \$2,000 basketball scoreboards were paid for, and a large cigaret firm makes a \$3,500 yearly donation. In sports, as in other fields of endeavor, it is said that you make your own breaks. Arm-twisting does work.

Another budgetary policy exists in recruiting — forget the stories of coaches flying to distant points and staying in plush hotels, when in actuality the brunt of recruiting is done by high school friends free of charge. The second method employed is the mails, and when the coaches have to hit the road it's with their own cars and staying in homes of relations or friends. For example, Coach Draper's base of operations when scouring the Toronto area is his mother-in-law's, and in the Ottawa district his mother's, Coach Daigneault a classmate in Syracuse, and friends of the Department in Albany and Boston. Maximum time involved in recruiting is 2-3 weeks.

Two years ago residence hall registration was falling far behind. It looked like a \$30,000 deficit. The Dean of Students issued a request to all his employees to step up the recruiting of out-of-time students. The Athletic Department responded to his request with 80 students, or \$64,000, and not all of them were athletes. So the Department does pull its weight.

Now we've come full circle. The wolves are at the door! Loyola is the victim of a political ploy, so we start nit-picking on the Athletic Department. Take a trip up U of M way and see their five million dollar sports complex that Big Brother up in Quebec City built for them, and put the blame where it rightly lies. Cardinal & Co. didn't pay much attention to Loyola last year, but a telegram of support was received from the Premier when the Warriors headed into the national hockey finals. Their policy (or lack of one) seems to be, "what's mine is mine, and what's yours we'll negotiate." While we're on the subject, maybe the library could use the \$5,500 we dole out (uselessly) to UGEQ every year, or maybe they could use that \$30,000 deficit on Carnival, or maybe some of the \$6,000 subsidy the News gets, or some of SAC's budget. Why settle for the \$4.00 increase in the athletic fee? But we all have our vested interests, don't we?

In conclusion, I like to believe that athletics is still an integral part of college life. Either we go all out or we throw in the towel, there are no two ways about it. Evisceration simply will not work. The Complex, with one shift of employees working overtime, somehow manages to stay open for sixteen hours a day to serve students. The athletic program is one of the biggest bargains on campus, so why know it?



Ron Sekeres puts the boots to the opposition

doors at midnight.

The Athletic Department staff looks impressive to the outsider, which it should, to attract top athletes. What they don't know and what members of the Loyola community should know, is that the school has only two full-time coaches in basketball and in hockey, with the basketball mentor also doubling up as a football scout. The Department has been fortunate in securing part-time people

with some 900-odd women now on campus, it's about time they got a fair shake. With the library's budget at \$260,000 and the total athletic budget at \$140,000. I don't think that the emphasis is misplaced.

The overall 1968 football budget was cut by some 60% with only a part-time coach now and one less assistant coach, and a cutback in the equipment area and

On Un-Americanism

Part one:

Blanks and Gaps

WASHINGTON — Several weeks ago, vice-presidential candidate Spiro Agnew called for a "greater national sense of humor." The House Committee on Un-American Activities (HUAC) and its subpoenaed witnesses have responded to the call: HUAC by taking itself seriously, and the witnesses by refusing to.

The committee wanted evidence of "subversive activities" in the last week of August in Chicago. It brought to Washington leaders and anti-leaders of the political and cultural peace movement — most prominently Dave Dellinger, Tom Hayden and Ronnie Davis of the National Mobilization and Jerry Rubin and Abbie Hoffman of the Youth International Party (Yippies).

This was the first formal meeting of radical leaders and "system" politicians since Chicago. If what happened is any indication of meetings to come, politicians will begin sidestepping rather than attacking New Leftists.

In a normal HUAC hearing, a case against subpoenaed witnesses is built by the Committee staff; the witnesses refuse to say anything under the protection of the First, Fourth and Fifth Amendments. This time was different.

The first witness, Bob Greenblatt of the National Mobilization, spoke at length on his anti-war work. (He was the first of what HUAC called the "hostile" witnesses. Earlier, the "friendly" witnesses gave a summary of Chicago mayor Richard Daley's report on the week's activities). Dr. Quentin Young, of the Medical Committee for Human Rights, then used his time on the stand to outline the medical needs of demonstrators everywhere.

Periodically, other witnesses would interrupt with comic relief. After Jerry Rubin made an announcement, Committee chairman Richard Ichord proclaimed, "The chair is not conducting a circus here today". Earlier, while one police infiltrator was testifying, Abbie Hoffman asked to be excused to go to the bathroom. His request was granted.

Plagued by interruption and witnesses who didn't see things his way, Chairman Ichord constantly repeated the intent of the hearings: "We want to find out if communists in this country inspired and took part in the riots in Chicago . . . and if certain organizations in the United States have connections with foreign communist powers."

Ichord found his main troubles with Dr. Young. The Committee was trying to establish that Young loaned Ronnie Davis \$1,000 to lease office space for the Mobilization in Chicago. Davis went to Hanoi last spring, and this linked him in the Committee's minds with all sorts of anti-U.S. activities. Young quietly said he does not ask for travel dossiers from people to whom he loans money.

After Young spoke on the third day of hearings, the Committee brought Greenblatt back for an hour or so, then adjourned the hearings until Dec. 2.

The Committee hearings were most noteworthy for what didn't occur, rather than what they did. The most articulate and colorful anti-war leaders were not called to testify: the questions of free speech and suppression were not raised.

Most strikingly, the Committee failed to put the movement in the slightest bit of disrepute.

Part two:

Life's Little Circus

WASHINGTON — Running parallel to House Committee on Un-American Activities (HUAC) hearings on subversion in Chicago was a sideshow entitled "Life's Little Circus". Put on by local Movement groups, the circus was billed as an alternative to the more formal goings-on in the Cannon House Office Building.

Both George Washington University, focal point of activity, and American University, held forums where Movement leaders in town for the hearings gave the standard speeches against the war, against HUAC, and for funds to keep the Movement solvent.

The rhetoric was the same, but since Chicago the audience has changed dramatically. Before, radical speakers ended up talking to small bands of those already convinced; now, the crowds include a sizeable number of people looking over the "peace crowd" to see if it is worth joining. Many seemed convinced. From the beginning, there was not only a boost in numbers, but in enthusiasm as well.

But the main attraction at the outside-the-hearing-room hearings was the cultural circus. It started the weekend before the hearings on Washington's P Street Beach (which isn't a beach), and ended on the capitol Mall (which is barely a mall.).

As far as the public was concerned, these rallies were the only real events of the week. The HUAC hearing room had about 100 seats. Among the spectators were no fewer than 40 uniformed policemen, and an unknown number in plainclothes. In order to get a mythical spectator pass, observers had to get a regular house gallery pass and then sign up on a pad of paper a Capitol policeman kept with him. By the end of the hearings, over 200 names were on it; none of them gained entry.

Yet the sight of unusually groomed and attired people lining the wall of a House office building did liven up the place. Paper hats, bubble gum and apples were handed out to spectators the first morning. Occasionally peace chants would rise out of the crowd. Once, "Up against the wall" was repeated in a crescendo that baffled police.

WORLD CAMPU S

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ONTARIO

Student president forced to resign

TORONTO — Dave Maxwell, student president at Ryerson was forced to resign by a student council determined to keep him at his word.

Maxwell had threatened to resign three weeks ago if a proposal to turn Ryerson into a free school was defeated by referendum vote.

The proposal went down in flames and Wednesday night anti-Maxwell forces on council rammed through acceptance of his resignation.

Arts representatives, claiming the vote turn out was small and unrepresentative (less than 25% voted), bitterly opposed acceptance of the resignation but lost 16 to 11.

Gary Brumwell, vice-president under Maxwell, also resigned. Other council members have indicated they might go as well.

Maxwell is now working on an alternative organization "more representative and democratic" than the present student council.

SASKATCHEWAN

"Professional students" blamed

MOOSE JAW — Blame "outside agitators" and "professional students".

That's Saskatchewan premier Ross Thatcher's philosophy and he lives it, from Beaver Crotch to Moose Jaw. He did it again here last week after the recent student march on the provincial capitol.

The march, Thatcher jawed, was led by "professional students, who have been here for ten years taking one of two subjects."

He said they would never run the University of Saskatchewan and wouldn't have the satisfaction of seeing the government yield to recent demands for a student voice in the selection of the new dean of arts and science at the Regina campus.

But Thatcher did give way a few points. The department of education will send a committee onto campus to hear grievances about student loans. And he did say every student should receive a university education, but qualified it by saying he wouldn't be "pushed around by a bunch of left-wing students."

The grievances committee, composed of students, civil servants and one MLA, will study

the general criteria of the Canada loan plan and reassess its aims and effectiveness. As well, it will consider the broad theme of tuition fees and the principle of universal accessibility.

J.W.T. Spinks, administration president of the U. of S. in discussing Thatcher's refusal to give students a say in the dean selection said: "Why worry about what politicians say, it is their business."

He would not, however, be bound to endorse a faculty-student nominee, and said "If something goes wrong it is my head that goes. I have my whole career, reputation and so on in back of any decision I make." The statement was made Thursday (Oct. 3) when he spoke to a crowd of students demonstrating outside a board of governors meeting.

Spinks talked about student radicals. "I'm all in favor of changing things," he said, "but any people who want to destroy this university are going to come up against a tough fellow. It's something you'd better think about."

Beware of "anarchists", he said in closing.

MANITOBA

Manitoba students compromise

WINNIPEG — The University of Manitoba student council has offered a compromise proposal to end the current student-administration impasse over the election of student senators.

The council had earlier rejected seven seats (out of 90) on the university senate and said it would not participate until it had the right to select senators, seats on the board of governors, and open senate and board meetings.

The administration gave in on the first proposal but has not acted on the rest.

Further complicating the whole tangle was the University of Manitoba act passed by the provincial legislature last year which provides for the student seats on the senate and senate seats on the board. Neither reconstituted body can meet until there are student senators.

The council has offered a two point proposal to clear the way. The first proposal, if adopted,

would see the old senate recommending its meetings be opened and a student seat guaranteed on the board. The new senate would then meet (with students) and discuss, in open session, the principle of permanent openness. The executive of the present board would also recommend discussion of open meetings at the first meeting of the new board.

The second proposal, an alternate and equally acceptable, would have the new senate meet informally without the seven students to vote on open meetings and student representation on the board.

The council would then go ahead with the election of senators.

There has yet been no response from the administration but it has been apparent the administration is extremely anxious to get on with sessions of the new bodies and has desperately been trying to get the student senators selected.

NEW ZEALAND

Mao discovers Christian backing

AUCKLAND, N.Z. — Copies of Mao Tse-Tung's thoughts sought in New Zealand have been found to have pieces of bible covers as stiffeners in their covers, says the inter-denominational Christian weekly, "Challenge".

It said this could be termed the ultimate in blasphemy.

Mao, on discovering the Christian backing he received, reportedly said: "Good Christ!"